

The Quakers Quibbles,
 Set forth in an
Expostulatory Epistle

T O

William Penn :

Concerning the last Meeting held in
 Barbican the 9th of Octob. 1674.

BETWEEN

The Baptists and Quakers.

A L S O

The Pretended Prophet and last Witness

Lodowick Duggleton

And the *Quakers* Compared and Considered.

By an Indifferent Penn.

Job 13. 6, 7. *Hear now my Reasonings, and hearken to the Pleadings of my Lips. Will you speak wickedly for God? and talk deceitfully for him?*

Job 6. 25. *How forcible are right Words? But what doth your arguing reprove?*

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T H E

Quakers Quibbles :

OR, A N

E P I S T L E

T O

William Penn.

S I R,

I Being one of the Auditors, and so often *appealed* unto by thee somtimes to do thee Right and Justice; at other-times by several Applications thou wast pleased to make in thy Discourses, both to thy Friends and friendly Auditors; I am pressed in mind to acquaint thee with my *Sentiment* and Observations this way, (that so thy Appeal might not be idle) not having the convenience nor admittance to do it there.

In the first place, I do really own that thou hast a Voluble Tongue, a strong Voice and clear, a grateful Utterance, and I believe good Lungs;

A 3

that

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that thou art to be commended for an excellent Rhetorician, and a fluent Tongue ; and so was *Cicero* : But all this as it made not him, so it will not prove thee, a *Christian* ; and therefore as thou didst not deny him to be Wiser than thee, so it was not over-needful for thee to Query whether he was Better ; since sometimes thou canst tells us, that *All Men* are enlightned with a Saving Light, *which Light is Christ in them*, and so consequently *Cicero* might be a *Christian* as well as thee, if he was a Man ; and yet when thou thoughtest it would serve thy turn, thou couldst call him ignominiously *Heathen* as others do : But this rather deserves the name of playing *Fast and Loose* than Quibbling.

Fine Words may catch *Fools*, and may take with them that see no further than th'outside, and let such be taken if they please ; But any that are able to distinguish betwixt *Words*, and the *true Sence of them*, and is willing seriously to consider of them, can never be in danger ; and for others they are worthy to be deceived. I have heard as plausible a Harangue, as eloquent an Oration from a Jesuite, wherein he painted the poor *Protestants* in such Colours, that he set them forth to his Auditors more like some strange Monsters, than Men indued with Sense or Reason ;

Quibbles.

7

son ; but yet I cannot believe the Jesu-
ites ever the better Christians for that.

Hadst thou had this *Gift* of a fluent
Tongue and a good Voicē *meerly by thy*
turning Quaker, (and not partly Na-
tural, and partly acquired at Our
Schools, which now proudly thou con-
temnest) then should I more highly
esteem of it, and that would more
Convince me of the *Truth of thy Chri-*
stianity, than all the Arguments I heard
that day from thee, or could ever hear
from thy Friends.

The Members of the *True Church* in * *Acts 10. 44,*
the Apostles time, had the *GIFT OF* &c. While Pe-
TONGUES immediately *inspired into* ter yet spake
them, upon their becoming *Christians*, the *Holy Ghost*
without acquiring it by Study : And fell on all them
if thou canst shew me one in thy Church which heard
that hath such a * *Gift or Gifts given* the Word, and
him upon his Conversion to thy *Way*, they of the
it would put a clear difference betwixt Circumcision
thee and the Baptists, and here thou which believed
wouldst go *beyond* them ; But now I ed, as many as
cannot see wherein thou *exceedest* them came with Pe-
in any (truly) Spiritual Gift. ter, because
that on the

was poured out the *Gift* of the Holy Ghost ; *For they heard*
them speak with Tongues, and magnifie God : Then answer-
ed Peter, Can any Man forbid Water, that these should not
be Baptized, which have *received the Holy Ghost as well as we* ?
And he commanded them to be baptized in the Name of the
Lord.

And that this was common, see *Acts 19. 6*. When *Paul* had
laid his hands upon them, the Holy Ghost came on them,

and they spake with Tongues and prophesied, and all the Men were about twelve.

2 Cor. 12. 12, 13. Truly the Signs of an Apostle were wrought among you in all patience, in Signs and Wonders, and mighty Deeds. For what is it wherein ye were Inferior to other Churches?

One such Testimony, if true, in thy Church, would Confute the Baptists, and Convince thy Auditors, more than a hundred such days Disputings as thy last was.

But alas! for ought I can learn, Thy Friends, thy Church is as low, poor, naked and destitute herein as the Baptists Churches; They in this Matter

* *Isa.* 29. 11, 12. like Thee, and Thou like them; The want of which (it is not improbable) may be one Reason, why you thus Oppose and Contradict one another; One saying he hath a Vision, and th'other a Dream from the Lord; One that it is Revealed by the Spirit within, and the other without, when the * Vision may be sealed up from you both: and thus whilst you are both in the Dark, you Wrangle and Fight, Confute and Confound one another to little purpose.

And the Book is delivered to him that is not learned, saying, Read this I pray thee, and he saith I am not learned.

Mica 3. 6, 7. Therefore night shall be unto you, that ye shall not have a Vision, and it shall be dark unto you, that ye shall not Divine, and the Sun shall go down over the Prophets, and the day shall be dark over them; Then shall the Seers be ashamed, and the Diviners Confounded, yea they shall all cover their Lips, for there is no answer of God; see *Psal.* 34. 9. *Ezek.* 13. 6, 7.

But

But what do fine Words without Charity, or Shew without Substance avail, when good St. Paul says, Though I speak with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal? And whether in thy Words thou shewedst not more *Wrath* and *Rancour*, than *Love* or *Charity*, all might easily see.

Eloquent Harangues are accounted by the said Apostle no better than the enticing Words of Man's Wisdom, and it was but a Mark of the *False Teachers* of Old; and therefore *Ephes.* 4. 14. The Apostle gives good advice, That we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine, by the sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive.

Now thou hast the Words of Man's Wisdom, * *But wher's the Demonstration of the Spirit with thee in Power and Mighty Signs?*

St. Paul said, when he preached to the *Corinthians*, He did not come unto them in *Excellency of Speech*, 1 *Cor.* 2. 1. It is no new thing for a *Mountebank* or a *Stage-player* to have a grateful Utterance, a fluent Tongue, and perform in Words as bravely.

* 1 *Cor.* 2. 4.
My Speech and
my Preaching
(says the true
Apostle) was
not with enticing
Words of Man's
Wisdom; But in demonstration of the
Spirit, and of
Power, &c.

But I cannot more commend thee
for

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for thy *Rhetorick*, than I must discommend thee for thy *Logick*; for thou did not shew thy self more quick in the one, than dull and sluggish in th'other: When thou camest to the Reasoning and Disputative Part, how many shuffles and put-offs? how many pittiful Evasions and poor Shifts didst thou make? how many delays? how much loss of time? I was not only ashamed to see and hear it, but admired thy self and Friends did not blush at it, to see you make your Selves and Party so Ridiculous in the Eyes of Others: *What Railing* instead of *Reasoning*! what Clamour! what Noise! what *Tautologies*! what Disorder! what Discord and Confusion!

2 *Tim.* 2. 24, 25.
The Servant of the Lord must not strive, *but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves*, if God peradventure will give them Repentance. See *Gal.* 6. 1. and *Phil.* 4. 5.

No Argument to me more fully proved you to be no Christians, than your unchristian Carriage in that Meeting; Where was the *Christian Moderation*, the old and pure *Christian frame of Spirit in meekness and gentleness*? What was, nay, what is possible to be *vain-jangling*, if that was not? Is it not strange, that you should be no wiser than to give a Challenge, (or Solemn Offer) and give occasion for thousands of People to meet together, and that to the hazard of their Limbs and Lives, only to be Witnesses of your Folly, Immoderation, *Rancor*, *Malice*, *Obstinacy*, Confidence, Unreasonableness, not to say Madnets?

For

Quibbles.

II

For my own part I came thither thinking to have heard some Sober and Rational Arguings unto Edification and Clearing of the Truth, but I profess I have oft heard more *Reason* and less *Railing* at *Billings-gate*: Is this think you for your praise, or the Commendation of your Way, to make your selves thus ridiculous?

See 1 Tim. I. 5, 6. & 2 Tim. 2. 16, 17, 18. Shun prophane and vain Babblings, for they will increase unto more ungodliness, and their Word will eat as doth a Canker, of

whom is *Hymeneus* and *Philetus*, who concerning the Truth have Erred, saying, That the Resurrection is past already, and overthrow the Faith of some.

I would fain know of thee, if thou art not in some degree sensible of it, ashamed and sorry for it? Doth thy Conscience tell thee it was like a Christian Meeting, or the Dispute carried on thy part in a Christian-like manner, when thou wast transported with so much passion, and the Discourses so confused and disorderly, thou many times speaking when thy Opponents were speaking; sometimes thee and *George Whitehead*, and at other times thee and *Mr. Keith* speaking together, and then crying out to your Auditors, to Hear, Hear, when they could neither hear you, nor you all understand one the other?

To what end did you appoint a Meeting, if when you came there you resolved not to argue nor answer in plainness (except in your own Way and Will)

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Will) any Question that should be asked you concerning the Hope that was in you, with meekness and fear, according to the Apostles express Injunction?

1 Pet. 3. 15. If thou wast guided by the Spirit of God indeed, as thou pretendest, what needest thou to have *shuffled* and *bog-gled* so at one single Question? And if thou wast indeed infallible, what needest thou to be afraid (or evaded) giving an answer to poor Men *that are* Reason of the fallible? And if thou art indeed a sober Christian, why didst thou not in plainness and singleness (as your old Phrase sometimes was) answer directly to the *Question*, which they cryed so often to thee to answer, and thou promisedst more than once thou wouldst? Dost thou neither regard others Words, nor thy Own?

But sanctifie the Lord God in your hearts, and be ready *always* to give an answer to every man that asketh you a Reason of the hope that is in you, with meekness and fear [reverence.]

Sir, I do declare to thee, That I was not interested in the Dispute any otherwise than as an Auditor, and that I do not know whether I ever saw *Thomas Hicks* before that day, neither did I ever speak to him, nor any from him, and therefore do conceive my self to be the more impartial, having no undue Interest, Reason, or Occasion to make me partial, or byass me more one way than another, for *favour* or respect of Persons or Parties; Yet I must needs in love tell thee, that according to the best

best of my understanding, Thou and thy Friends *did not there deal fairly*, candidly, or Christianly in several particulars :

1. In that when T. Hicks had said, that *most* of the Particulars he would prove, thou took'st the words out of his *Mouth* before he had made an end of his Sentence, and cryedst out, oh then it seems he owns he cannot prove them *all*, or words to that effect ; whereas if thou hadst given him leave, as he told thee afterwards, *Most* of them he would prove from thy Principles, and the rest by Testimonies : and so here by thy haste, to express it in thy own Language, thou madest thy self the Author of a Lye, and deal'st not *Christianly* ; and therein thou shewedst thy self not only a *Fool* but *Unjust*, for thou oughtest to have heard the Matter out, before thou hadst passed Sentence : and thus all might see how *Solomon's Proverb* was true of thee ; *He that answereth a Matter [Hebr. returneth a word] before he heareth it, it is folly and shame unto him, Prov. 18. 13.*

2. In that thou trifledst away so much precious time, and caused your Auditors to lose theirs, to the grand disgust of many, if not most of them, before thou wouldst be brought to agree the Dispute of that Particular which was most important ; which

to many was Argument enough that ye were loath and unwilling to come to it; and thou hadst a shift for that too, saying, Thou wouldst go over the whole Book, &c. as if thou didst not well know, at least guess, That it was not likely then thou shouldst come to it at all that Meeting, and so hadst rather spin out thy Own and Auditors time about frivolous Things and petty Stories, and yet at last didst agree to it. What reason is there that all Men must dispute in thy Method, or according to thy Will? Were not the Terms mutually agreed on before? If not, it had been sober Wisdom to have done it, and in default to have condescended to the Judgment of the Auditors. Was it not a shameful thing, that all the sence of so many hours Dispute may be put into less than half a sheet of Paper, and that in a great measure through your *Refractoriness* or *Impertinencies*?

3. In that there was three or four of you that spake, three of you very much by turns, and sometimes more than one of you together at a time; and when thou sat down, *George Whitehead* stood up to assist thee, and then *Keith*, and so round and round again; and yet if *Jer. Ives* or another did begin to speak, ye would cry out *Hicks, Hicks, Hicks*, it is him we will hear; when

when-as (if I am not misinformed) in the conditions of the Disputation, thou or thy Friends *agreed Hicks* might have two or three Persons of his own chusing, and you the like of your Election : If so, Then wast thou faithful and just to thy Agreement ? Or if not so, wast thou then reasonable in thy self, to oppose thy self with three men besides against one ? Or didst thou intend he might have them with him, but thou to command them silence, or at best not hear them or answer them ; take which way thou wilt, it was not fair : Besides, canst thou indeed judg that the Nature of all Men is of a-like strength, or that *T. Hicks's* Nature was so strong, as able to hold out speaking and reasoning against three or four ? If so, I think thy Conscience may be as large as a *Fryars* Sleeve ; But it seems with you it is no matter what, how foul or unreasonable soever, so it may but make for the *Quakers* Victory or Advantage : This I think was not fair dealing.

4. In that when thy Friends have so often disowned and denied *Distinctions*, Thou and thy Friends should then answer by Distinction, and say, Our Friends Words are to be understood with this *Distinction*, of Christ in respect of his Godhead, or Christ
in

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in his Excellency, whereas there's no such *Distinction* set down by your Friend, or in your Friends Book: And indeed if your Friends Words have not deceived me, you own nothing but the Divine Nature to be Christ; and then, How could any such Distinction take place, if it had been there, so as to make your Friend mean (directly contrary to his own words) That Christ was seen with Carnal Eyes? Is not this then one of your Quibbles? For although thereby you make your Friend's words to be double, with two faces, to say one thing and mean another, Yet your own Principles concerning the Christ, obstructs you absolutely from clearing them, or proving Hicks a Forger in that Particular: Neither can that Distinction serve you, except you will alter your Principle, and hold that there are two Natures, which are both united in One Person, The Christ, which yet I do not understand you are free to do.

Might not *Tho. Hicks* then rather have said in thy own language, *Thou art a Forger, and hast forged this Distinction*, and such a silly one as is impossible to hold good, if thy Principle touching The Christ hold true? Canst thou be ignorant that this was only an Evasion, or no better than a Quibble? Consider with thy self, and Thou mayest

mayest see how easily it is seen through.

5. In that when upon the Real Occasion of this thy Distinction, the Question was askt thee, *Whether Christ's Humane Nature was a part of Christ ? Or, Whether the Body that was seen with Carnal (or Corporeal) Eyes, and heard with Carnal (or Corporeal) Ears was the Christ ?* Thou so long refusedst to answer; when if only innocency had been in thee, plain-heartedness, and Christian simplicity, thou mightest have done it in one word or two; but instead thereof, I believe thou madest above a thousand, and them to no purpose but to evade an Answer, (contrary to your former Rule, *Let your Yea, be yea, and your Nay, nay; for whatsoever is more cometh of evil*) ; One while thou wouldst tell us that which was not askt nor desired of thee, That the Body in Scripture was *sometimes called Christ*, and yet all the endeavours could not bring thee to say (that I could hear) that, *That Body was Christ* ; Here's another of thy *Quibbles* : Is it not a pritty one, that thou shouldst tell us; that sometimes the Scripture calls the Body (or the Humane Nature) Christ, and yet dost not believe that *it is indeed what the Scripture calls it ?* The Word Christ is sometimes applied in Scripture,

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ture, to Christ's Body of Flesh and Blood, that was born of the Virgin Mary, and yet thou wilt not, or darest not own *that Body* to be *Christ*, or *Christ that Body*: Oh horrible Perversi-on! Oh fine Quibbler! Oh strange Christian!

But for all thou wouldst hide thy self by such subtile Expressions, thou art easily *discerned* by any that will be any thing considerate, and not captivate their understandings; Another time thou wouldst tell us, That thou believest Christ to be God over all, Blessed for ever, of the Seed of *Abraham*, &c. But was this direct to the Question?

1 Cor. 14. 9.
So likewise
you, except ye
utter by the
tongue words
significant, or
easie to be un-
derstood, how
shall it be
known what is
spoken? for ye
shall speak in-
to the Air.

Then thou wouldst ask them Que-
stions, before thou hadst answered
theirs which was first proposed, which
me thinks was not fair. Then thou
wouldst rise up and promise to give a
direct Answer to the Question, and yet
gave none that I could hear or under-
stand to be plain; and so thou didst
two or three times, thy Passion, or the
Interest of thy *Party* so far transporting
thee, that thou didst not mind thy
Word: Then the Auditors themselves
requested thee over and over again to
Answer. Dost thou think this was
like a Christian to run out about a
whole

whole hour thus, not only wearying your Auditors, but frustrating their Expectations, and manifesting either your own weakness, folly, or obstinacy and unreasonableness, till many of them were constrained to cry out, *Away, away Quakers, or Answer.*

Pray Sir deal faithfully and plainly in the thing, Why didst thou not answer it? Or couldst thou not answer it? Doubtless thou couldst, if thou hadst not feared giving some advantage thereby to thy Opposites; was not this the thing? Or was it because thou wouldst keep any of thy own Friends still in the *Dark* concerning this? Or wouldst thou have thy Doctrine in this Particular remain a deep Mystery and unintelligible still? If so, why didst thou not deal honestly, and tell us so plainly? *Or are you not agreed amongst your selves about this?*

What makes thee go about to use Words so subtilly, that might seem to make us think, thou believest one thing, when indeed thou knowest, that you, or many of your Friends believe quite contrary?

Is this fair or honest dealing for thee to endeavour to blind our Eyes, or deceive our Understanding, be we either Simple or Learned?

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Or if perhaps thou art of a different mind from some of thy Friends in this Particular, (as it is reported thou hast brought them off from some ridiculous Fancies) Why wouldst thou not honestly tell us so? Or art thou ashamed to declare freely and plainly the bottom and whole of the Doctrine thou holdest, in so high a Concern, as of Christ's Person?

You are Charged with, and thy and thy Friends Speeches and Writings give me to understand, that you Quakers hold this Doctrine concerning the Christ of God.

* And some of the Quakers quibble as much about the word *Body*, as thou dost about the word *Christ*, not being willing to own that *Christ* hath any other Body now then his Church, from *Col. 1. 24.* or sometimes, then the Bodies of the Saints, from *Ephes. 5. 30.* mistaken.

1. That the * *Body* of Christ is *not, nor was, the true Christ, but the Spirit in that Body.*
2. That *the Spirit in that Body, was none other but God the Father*; and so the Father is the Son, and the Son the Father in very deed, and only nomically distinct, (and so, God the Christ of himself, and Christ the God of himself; somewhat like as Muggleton does in

in this particular, if my memory fail me not).

3. *That the True Christ is not a Person without us, and so was not visible to Corporal eyes.*

4. And so of necessity you must hold, that *Christ died not*, but only the Body that he assumed for a time, or that was prepared for him, was laid down again. For *how is it possible for you to Believe really that Christ died*, when you hold *that Christ is only God, and God is and ever was immortal, and so could not die?*

Now either thou and thy Friends do hold these *Doctrines*, or the contrary; if either I or others have mistaken you herein, through your own Friends ill expressing themselves; or if you have since changed your Opinion in this particular, what hurt can there be, and why shouldst thou be so nice, to inform us truly, honestly, and plainly like a Christian? And if thou dost hold them, what's the Reason thou art unwilling to own it?

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Therefore I request, I pray, I earnestly desire thee (if thou hast any love for the Truth, or for Men) to tell me, or the World, the plain truth herein; if not, I must still conclude thou dealest not fair nor candidly, like a reasonable Man or a Christian, or willing plainly to vindicate thy Religion.

6. In this, that when thou shouldest have Replied, like a sober Disputant, to the Answer that *Jeremy Ives* gave to shew the invalidity and falshood of thy *Distinction*, instead thereof, thou evadest doing of it by *Circumlocutions* one while, and by *Addresses* to the Auditors another: and sometimes by giving way to another of thy Friends to begin a Discourse of some new Matter, or to raise some new Question, before the former was ended, the better to shift off the old, or bring it in Oblivion, confonnding the Minds of your Auditors with other Words; I cannot so well call this a Quibble, as a *base old way of Evasion and Shifting*: Do you think that we do not know this to be no new *Device*? but sorry I was to see you use it.

Truly Sir, I cannot but own *Fer. Ives's* Answer to your *Distinction* to be very good and pertinent; and doubtless

less if you had not found it so too, you would have Replied to it ; but I found all your mouths stopt as to that.

His words as I remember were these, or to this effect, That then I, or any Man might say, by *the same Reason*, that Will. Penn, or Geo. Whitehead was never seen with Bodily or Carnal Eyes, because the Excellency and better part of them, viz. their Souls was never seen, though their Bodies be seen, which is not the Man. Now what an absurdity would this be ? And yet is it not the same that you said then concerning Christ's *being seen* and *not seen*, and thereby over-shooting your self, obliged Geo. Whitehead to make a long Discourse to bring you off as handsomely as he could *from a Contradiction* : But since you did not detect the irrationality of this Answer and Similitude at the Meeting, I should be glad to see it from you any-where else, in words that are rational and intelligible.

7. In that, Thou first crydest out thy self, (as the Proverb is, *stop Thief*) When thou hadst first made a great noise and stir, then thou appealest to thy Auditors for *Justice*, and to hear thy Answer ; whereas thy Self and Friends were then the most guilty and greatest Offenders in that kind, in mak-

ing a clamor and pudder without giving us a direct Answer.

What need was there for thee to cry out to thy Auditors to hear thy Answer, when we could hear none from thee, though we had stood waiting and gaping well-nigh an hour for nothing else; I say, I cannot apprehend this to be fair and candid Dealing, either with thy Opposites or Auditors, but rather a neat trick of crying Whore first, as they say, at best but idle superfluous vain words; which become not a Christian, such an one as thou professed thy self to be.

Really Sir, I do admire that you should or would carry your selves so, as to get a name of obstinate, unreasonable, and disorderly Men: I was told before-hand that you would *never Dispute either soberly or rationally, in any due Order or Method*; and notwithstanding you are still confident and ready to appoint Disputes and Conferences, Yet when you come to it, you must have your own Will for a Law, and your own Way imposed upon your Opponents, or else you will not Dispute; So that you give too much occasion to Persons to think and judg you a perverse Generation, obstinately confident, and confidently obstinate,

stinate, without *Order or Rule, Rime or Reason*, Wise only in your own conceits, whom *Solomon* Characterises Fools, and so fit for no Man to Dispute With, except some of *Muggleton's* Disciples, guilty of the same perverse and unreasonable Humour with you, even to the making your selves Ridiculous, no small Testimony whereof this last Meeting proved. Why may you impose on others, and they not upon you?

8. I will crave leave to mention one thing more at this present of my observing, and that is thy so oft using the gross word of *Lying*, and *Forgery*, and *Liar* and *Forger*, especially in thy Books against *Tho. Hicks*, that it will hardly stand with good Manners; such Language to be so common and frequent, me thinks sutes not well with a well-civilized Man, much less with a good Christian; and what does it signify, To say it is a ——— Lye, *that is neither an Answer nor an Argument*; Therefore in love I should advise thee to leave off all such *Billingsgate-Rhetorick*, and gross Language, it being more fit for Scolds that are Duckt, then to be used in Conferences or Writings amongst those that own themselves Christians, at least so very frequently. But if that be one way of Confutation, then

Titus 3. 2, 3.
To speak evil
of no man, to
be no Braw-
lers, but gen-
tle, shewing all
meekness unto
all men; For
we our selves
also were
sometimes foo-
lish, disobedi-
ent, deceived;
&c.

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*then it will be no hard thing to Confute
all thy Writings.*

'Tis pitty so Learned a Person as thy self should be so linkt to a Party, or blinded with Passion to Eclipse the more noble part of thy Reason, by being engaged with such a People, and having received their Principles, thereby thinkest thy self obliged now to maintain them, though therein thou makest thy self *Pedantick*.

Time and Experience may convince thee better, though I cannot hope nor expect to do it, believing that when somewhat of the height of thy Fancy, and the heat of thy Brain is spent and abated, thou wilt be calmer and wiser, and that is all the Hurt I wish thee; In the interim I only desire thee to consider of this, if not now, yet hereafter when thou art cool. For the heat of the Dispute having so distempered the Humors in thee, and raised thy Spirit, I cannot promise my self much present good success as to thee herein, though I have hopes it may have some with Others; So I Rest,

Thy Friend in plainness,

Thomas Thompson.

Post-

Postscript.

I Hinted in the fifth Particular i'th Margent, That some of the *Quakers* quibble as much about the Word [Body] as the Word [Christ], as appears by what one of them told me, That the Church of Christ is his Body; and when I answer'd him, That was only figuratively, or by way of Allusion, that as all the natural Members compacted together and united to the Head, make a Natural Body; * So the Church being knit together by One Profession and Baptism as Members of a Body, become united by Faith to Christ as their Head; and so the Church is by way of similitude and metaphorically called the *Body* of Christ, but no otherwise that I understood; What then, says the *Quaker*, Wilt thou make Christ a Monster, and say he has two *Bodies*? or words to that effect. Now then after the same manner of Reasoning and Quibbling, I may as well say Mr. *Keith* in the Dispute, by his Distinction, made *three Christs*, when he told us more than once,

* *Rom.* 12.
5.

That

That Christ was { Most properly taken for the
Godhead (or Divine Nature),
Least properly for the Man-
hood (or Humane Nature).
And least properly of all for
the Carcass.

Now after this rate may not one say,
That the Quaker says, There are three
Christs in Scripture ;

*A most proper Christ.
And a less proper Christ.
And a Christ least proper.*

And that with as much truth, as for
them to affirm Christ would be a Mon-
ster on the account above ?

For what can be thought not only
more distinct, but absolutely Different,

Then { The Godhead, Eternal God,
The Manhood, Living Man.
A Carcass, a Dead Body. } Study it as long as
ye will.

And further by this, Mr. Keith and
thou must understand and mean, Ei-
ther

That these Three are Three Christs,
in Three distinct Persons.

Or

Or that these Three are but One
Christ, in One distinct Person.

Or that these Three are indeed No
Christ at all, in No distinct Per-
son.

And when thou hast plainly and hon-
estly, declared this, then we shall ea-
sily discern your Quibbling, or under-
stand your Meaning better; in the mean
time for your condemning using Distin-
ctions in others, and yet using them
your selves, you fall under the Apostles
Sentence and Condemnation, *Rom. 2.*

1. Therefore thou art inexcusable Oh
Man, whosoever thou art that judgest,
for wherein thou judgest another, thou
condemnest thy self, for thou that
judgest dost the same things.

In the beginning of this Epistle Inti-
mated to thee, the *Gifts* and the *Power*
of the Spirit indeed, that the Christians,
the members of the true Church in the
Apostles days, were Gifted with, *viz.*
Such as were visible and demonstrable to
others, and for the proof quoted sever-
al Scriptures, which I thought fit to
allegd, That thou might seriously Con-
sider (and I leave it to the Considera-
tion of all sober and truly understand-
ing men) When thou comest to Con-
demn or Correct the Baptist Church, or
any Church, with design to set up thy
own

own as the true Church, *Whether thou oughtst not to prove and Demonstrate thy Church to be truer then their Church which thou Condemnest as false, or Unchristian, or Antichristian; and that thou oughtest to pretend to and bring something for Proof thereof, which they, nor no false Church can pretend to, and produce as thou doest? Is not this equitable, just and rational, agreeing to common Justice and Equity, and according to the sound understanding of all men? Nay and is it not what the true Christian Church had, and could and did on all necessary occasions Demonstrate? Otherwise suppose it be granted, theirs to be false, that will not prove thine to be true: Thine may be false also: But if proving theirs alone to be mistaken or False, would prove another Church to be true, the Romanists and all the Churches in the World might then as well by this prove theirs respectively to be true, as you yours.*

To make this yet more plain (it being worthy thine and every mans serious thoughts) I will give thee an Instance or two, As for Example.

Here are great Contests and Disputes betwixt the Baptists and your Church: the Baptists say we are true Christians, and you Quakers are not: The Quakers

say we are the true Christians, and our way is the true way, and you Baptists are not : Now I and thousands of poor Souls besides, would willingly know which of you two are undoubtedly in the *Right*, and which of you indeed are false and pretenders only.

If any of thy Friends shall tell me, *We are in the Truth*, and therefore we are the true Church ; Thou knowest in thy Conscience, that is so far from an Answer, that it is only a *shameful begging of the Question* : For the Baptists they pretend as much that *they are in the Truth*, as thou dost, and it is yet to be decided betwixt you ; so that that is still the Question. If thou sayest the *Light within me* will testify to thy Way, I profess really, I have minded and inquired of the Light within me what it says in that Particular, *and it testifies no such thing*. If thou sayest it is Demonstrable by the *Effects* and Fruits: very well, I have inquired into that also, and I find none among You, but what may be found amongst the Baptists also, Except it be keeping on the Hat, and saying Thou and Thee, &c. which also the Baptists, or any others, may and can do if they please as well as you.

Or

The Quakers

Or if thy Friends should tell me; *That ye have the Spirit*, and are in the *Power of God*; so say the Baptists that they have: And *wherein does the Power of God*, or *the Spirit shew it self more in you, than in them*? If thou shouldst say it is *Within*, but does not Demonstrate it self Outwardly; Why then, do you trouble the Minds of People! Can you not let it keep in its place in every one where you say it is! and then thereby thou wouldst acknow- ledge the Baptists to be Externally as good Christians as your selves; and so may be Internally for ought thou canst see, if it cannot demonstrate it self outwardly. So that here I profess in the fear of God, I see no real discriminating Character that Demonstrates you to be either truer or better than they; if thou canst shew any, I shall be glad to see it.

Another Instance is this (in a higher nature at your own doors also, viz. In Mr. *Maggleton* and his Disciples: Why shouldst thou or thy Friends be believed more than *Muggleton*, or an Impostor?

T H E
Q U A K E R S
A N D T H E
Muggletonians
C o m p a r e d .

1. *Muggleton* says, He hath received a Commission from Heaven; and so do the *Quakers* that they have; and both much about the same time; but of the two I think *Muggleton's* pretence was the first and ancients.

2. *Muggleton* saith he had it by Divine Revelation; and so do the *Quakers* that they had it.

3. *Muggleton* saith, He hath (or is inspired by) the Spirit of God, and so do the *Quakers* that they are.

4. *Muggleton* pretends to Infallibility, and so do the *Quakers*.

5. *Muggleton* says, He is one of the two Witnesses spoken of in the 11th Chapter of the *Revelations*, that God hath given Power to Prophecie; and
C the

The Quakers and the

the *Quaker* they say, They are the true Witnesses to the Light, and have received Power to Preach the Everlasting Gospel, to Prophecie, &c. or to the same effect.

6. *Muggleton* denies that the Father and Son are two distinct Persons, and so do the *Quakers*.

7. *Muggleton* pretends to, and produces Scripture, and yet doth not really own it for the Rule of Faith and Practice; and so do the *Quakers*.

8. And all this *Muggleton* asserts with the highest Confidence imaginable, as great as it is possible for the *Quakers* to assert theirs.

9. *Muggleton* hath several Disciples and Followers that Believe him, and are Convinced of the Truth of what ~~he~~ asserts, as a Seal of his Ministry; and so have the *Quakers* several Followers that are Convinced and believe them; which they say are a Seal of their Ministry.

10. And yet for all this, *Muggleton* Curses and Damns the *Quakers*, and that by the Heavenly Power and Commission he pretends to have received; And the *Quakers* Judg and Damn *Muggleton*, and that by the Light, the Heavenly Power and Commission they pretend is Revealed to them.

See the Book Intituled the *Quakers Neck broken*, writ by *Muggleton*, and answered by G. F.

Now

Now then Consider, Is it not highly necessary one should know which of these two be the *Impostors*, or whether (since they both pretend with such Confidence, and yet both Damn one another, and all others that Contradict them) both of them may not be *Impostors*, for it is possible?

What canst or dost thou produce or pretend to more than *Muggleton* does; Surely it will be a strange piece of Confidence for you to Claim Credence from People, if you cannot produce something Considerable, beyond such (as your selves own to be) a **GRAND IMPOSTOR**, and a **DECEIVER**.

Our Saviour the *True Christ* said, If *John* 5. 31, I bear witness of my Self, my witness and 36. is not true: But I have greater Witness than that of *John*, &c. The same Works that I do, bear witness of Me, that the Father hath sent Me.

If I do not the Works of my Fa- *John* 10. 37. ther, believe me not.

If I had not done among them the 15. 24. Works which none other Man did, they had not had Sin.

Ye Men of *Israel*, hear these words, *Acts* 2. 22. *Jesus* of Nazareth, a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know.

Let all the House of *Israel* know 36.

assuredly, That God hath made *that Same Jesus*, whom ye have Crucified, both *Lord and Christ*.

Heb. 2. 3, 4. How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them Witness, both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will?

Sir, Dost thou think thy self more worthy of Credit, than *Jesus Christ*? Or that your *Ministers* ought to be believed on easier terms, than *Christ and his Ministers* were, you bringing to us New Doctrines and New Revelations? Some of which yet are not such New Discoveries from Heaven manifest by the *Light within* as pretended, being in truth but the old Fancies of *Sabelius* (manifested by *him without*) revived and new vamp't, not heard of till long after Christ, and then quickly exploded the Church about 1400 years ago, as any one that can read may see in the Ecclesiastical Histories.

It may be thou mayst inquire what *I am*, that writes thus plainly to thee; thou mayst answer thy self *I am a Man*, because I Speak or Write, and heard thee Discourse the Language of Men;
and

and so consequently thou must Judge me One that hath the *Light within me*.

If thou wouldst know what I am not, I'll assure thee I am neither Baptist nor Quaker, nor ever was, though I have had a love for both, and have still for many amongst you, whom I hope are innocent as to these *Mysterious Subtilties and Quibbles* of your Leaders; But such *Ridiculous* doings as in th^afore said Meeting does rather lessen than increase it.

If thou desirest to know why I Expostulate with thee unknown; I answer, 'Tis because I was one of thy abused Auditors, thou spending so much time to so little purpose, to the hazard of Mens Lives; and because I think thou hast need of a *Faithful Monitor*; If I am mistaken therein, do not blame my Charity, nor yet my plain dealing with thee in this Epistle.

If thou demandest why I print it, 'Tis because I would have others see it, that they might receive benefit by it as well as thee: Remembring what *Solomon* says, *Open Rebuke is better than secret Love*. *Prov. 27. 5. & 15. 32.*

And because I would have thee answer it in Print, that so Others may judge as well as I, whether thou wilt deal any fairer, more soberly in plainness and simplicity, and Godly sincerity

ty with me, than thou hast done with others.

If I have mistaken thee or any of thy Friends, I assure thee it is not willingly; and if thou shewest me honestly wherein without *Railing* and ill Language, I'll beg thy excuse and thank thee for it, I not pretending to *Infallibility*, my Opinion being still, so long as we are Men in this condition, *Humanum est errare*, notwithstanding what Spiritual-Pride, Self-Conceit, or Melancholy-Fancies may suggest to distempered *Brains*, or weak Heads, whose *Affections* may be stronger than their *Reasons*.

FINIS.

Mr. Smith,

I Have thought fit to write this to thee, to let thee know, That if thou art willing to Print this Epistle thou mayest; if not, return it by this Bearer. But if thou dost Print it, I desire thee to take care, before thou publish any of them, to send one to Mr. Pen, or to his Lodging, which I presume thou knowest, or may easily know, for I do not know where it is.

I am (though unknown)

Thy Friend

Thomas Tompson.
